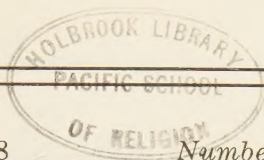


Volume XXXIII

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The Alumni Bulletin

Bangor Theological Seminary



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HARRY TRUST, D. D., Litt. D.

President, 1933-52

President Emeritus, 1952-

THE ALUMNI BULLETIN

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

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THE CHRISTIAN MINISTRY AND TOMORROW

By HARRY TRUST

(Dr. Harry Trust, President of the Seminary 1933-52, now President Emeritus, gave this opening address as the Seminary entered upon another academic year.)

THE August issue of the *National Geographic* contains an amazing article entitled: "How Old Is It?" by Dr. Lyman J. Briggs, Director Emeritus of the National Bureau of Standards and Life Trustee of the National Geographical Society.

It begins: "Tick—tick—tick—tock!" And then goes on to describe certain experiments. The words "tick-tock" seemed to indicate a grandfather's clock. A clock it was to these scientists, an atomic clock, which related to them some of the secrets of thousands of years ago, well before the time we have measured according to our Bible and the story of the Israelitish people.

"The atomic timekeeper consisted of a tiny amount of radioactive carbon from a fragment of charcoal." Neither time nor interest permit me to give you more of this amazing story, yet it has a definite interest for all people who are seeking to know more about this globe in which we are so small a part and of which the God we worship is founder and the Father of Our Lord Jesus Christ. "In the beginning God created . . ."

Although our real faith may not be expressible in words it is the basis by which we live. For some people live by a growing con-

fidence that God is and that they are his children. Some are sustained by the belief that there is no mastery in life unless we uphold certain standards of virtue. At every level of life it is faith of one kind or another that comes first. Now faith is an active force; it needs to be replenished like any other energy. It must be converted into life. Where there is a dynamic faith, man is capable of molding life according to his will.

Our Bible has many illustrations expressing this truth; you know them if you really study the Scriptures. Two blind men appealed to Jesus seeking the restoration of sight. Hearing that Jesus was passing by, they cried out, "Have mercy upon us." Jesus did not reply; he was being followed by curious people, his disciples and the blind men. You might have wondered if you had been there, why Jesus passed them by. They still hoped, and followed Jesus into the house. Here Jesus turned to them and asked, "Believe ye that I am able to do this?" They answered, "Yes, Lord," and the record adds that he touched their eyes, saying, "According to your faith, be it done unto you."

You, my fellow students, as you enter the Christian ministry, must have faith. It is a

tremendous spiritual force; without it you will fail. But with faith, you will not be blind. You will be blessed with sight, understanding and the will to persevere unto the end. You must follow your faith, no matter where it will lead you. Your studies here should lead you closer to God, and not away from him, as some modern philosophers could lead you by raising questions and leaving them unanswered in the nebulous atmosphere of the so-called intellectual.

Dr. Harry Emerson Fosdick has expressed it thus:

"O God, in restless living
We lose our spirit's peace.
Calm our unwise confusion,
But Thou our clamor cease.
Let anxious hearts grow quiet,
Like pools at evening still.
Till thy reflected heavens
All our spirits fill."

The history of Bangor Theological Seminary began very early in the nineteenth century, actually in 1811, when a Society for Religious Education was organized in Portland, the story of which is so well recorded in the history of the School, written by Dr. Calvin M. Clark. I shall not endeavor to recount that history for you, but will point out that having opened our doors in 1816, we have as many active teaching years with a faculty of more than one as the oldest theological school in New England.

There have always been giants in this land; teachers whose writings and influence spread far over our land beyond the seas. But history is not my theme tonight. Our concern is with the world of our day and the problem of what we can do about it. I shall continue to pray that the leadership of this School to which I owe so much and which I love, may go forward educating men and women fully dedicated to the worship of God and the leadership of Jesus Christ, our Lord, the supreme interpreter and philosopher of Almighty God.

In the early years of this century, this school reached a low point when many thought its usefulness was at an end and the doors must be closed. Then Dr. David Nelson Beach was

called from an active and successful pastorate to take over the duties of the presidency. Since then our school has steadily gone forward. Dr. Beach had a heart in keeping with his land, body, and a voice which was not stifled if I met you on the corner of Hammond and Central Streets. Doctor, and later President, Warren J. Moulton, a scholar and gentleman of the highest quality, was correspondent and secretary of the faculty when I first made contact with this school in 1909, too late to enter the year. He kept in close touch with me and my plans, and when I landed from the Boston Bangor boat, he was there on the dockside to welcome me.

Dr. Francis B. Denio, who looked the part of a Hebrew as he sat at his desk with spectacles on peering over the top of his glasses, Professor Eugene W. Lyman, a scholar and gentleman, and Dr. Calvin M. Clark, who made the life and spirit of Martin Luther live,—these were the giants at whose feet I sat, who were my friends, and who were ready to counsel with me on my problems. In passing, I well remember the then minister of Hammond St. Church, the Rev. Christopher W. Collier whom I met in London, a saintly preacher of the Word, with a handshake that gave you a second squeeze. From these men I learned the dignity of the Christian ministry and its ideals. God grant that in every institution training men and women for the ministry there may be teachers of similar character, having high intellectual standards, truly Christian in spirit.

I learned among other things that the trust of the minister was the greatest privilege that could have here on earth; that no profession deserved more devotion, consecration and careful preparation than this ministry. I have tried to keep that concept before me in my preaching and parish work in the churches I have sought to serve. It was this concept I tried to pass on to my students. I can give no better advice, or offer no more sincere a prayer for my successor than that he follow Christ, first, last and always.

Our age is in a period of transition; we hardly know where we are headed; tomorrow

bring war more terrible than any that preceded in all the ages. The only thing that can save us is not atomic weapons of war, more and more planes, submarines powered by atomic energy which can take over with destruction in them under the arctic ice, nor any other mechanical device. The only hope is that the will of God as expressed in the interpretation of great minds and souls through the ages may be followed.

This era throws a tremendous responsibility on all people who believe in God through Judaism, Mohammedanism, Christianity or any other "ism" which may express the will of the eternal Creator. That will you and I must interpret as best we can. It will be wise on the part of all who seek to enter the Christian ministry to give first and most earnest endeavor to understanding the mind of Christ.

No German philosopher, English, American or Chinese scholar has given us a clearer understanding of God than the unpretentious son of a carpenter, known to us as Jesus of Nazareth. To know him at the highest possible level calls for a wise and broad foundation in the field of education. (Grades do not always indicate true scholarship. Sometimes they are merely expressions of an excellent memory. He so endowed may well accumulate a lot of facts, some of them pertinent, and yet not have full understanding of what they mean or how to apply them to his own life.)

The humanities have much to teach us for a successful ministry. Perhaps you feel like telling me what I would consider a successful ministry! Judging from the actions of good ministers and what people have said concerning the influence of such men, I note that they have a capacity for bringing comfort and peace to those in sorrow. They have an instinct for language suitable for a particular need. They have known how and when to smile, and to be patient with the mischievous actions of youth, sometimes called "wild youth" by those who do not understand them. The preaching of the minister I have in mind may not be frequently expressed; it may be clouded in the abstruse wording of the so-called philos-

opher; it may lack the gestures of a speaker more at ease; but he does have a way to the minds and hearts of those who come hungry for comfort, inspiration and guidance. In every audience there is likely to be a sprinkling of men with higher degrees in the field of education; often such listeners are more influenced by a simple message with a sprinkling of appropriate poetry than they would have been by a magnificently composed essay on "world events." Men go to church not to hear essays, but to receive counsel from a man of God concerning the problems of the moral life and their obligations to their neighbors and the world at large. This is my conclusion and faith at the end of forty-eight years of preaching the Gospel of Jesus Christ as I understand it.

Occasionally one hears someone say of another, he or she is a "poor Christian." Of course there are no such people; either a person is a Christian, or, he is not! Probably some of you are thinking of me as a fanatic, or certainly an extremist; and I am not sure which is the more derogatory classification. Other folks have called me a realist, with certain ideals. Although I fail to measure up to my own ideal of what a Christian is, I believe I am at least striving in that direction when I remember the words of the Apostle Paul, "Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling in Christ Jesus."

Perhaps I should give a statement of what a Christian is: Webster's Dictionary has quite a number of definitions; I wonder which you would choose? "A person who lives in a Christian country." Would that apply to a white person who refused to admit a negro into a school which he controlled? Again: "A person who lives in a Christian country." Does that mean the United States of America? Or Great Britain? And, by the way, I see no purpose in naming nations which many call "non-Christian"! Japan? Russia? China? Of

course, we are thinking of Communist China, potential future leader of the Communist world and, therefore, dangerous to all the non-Communist world. Yet, in each of these nations we should find people who are "called Christians," and if we tried to evaluate the standards of these Christians, we should probably find that humility would possess our souls.

The second definition of a Christian offered by the namesake of the famous pilot of the Ark, is as follows: "One who believes, or professes, or is assumed to believe in Jesus Christ, and the truth as taught by Him; an adherent of Christianity; especially one whose inward and outward life is conformable to the doctrines of Christ." "The disciples were called Christians first in Antioch"—Acts 11:26.

You will agree with me there is plenty of leeway in these definitions as recorded by Noah Webster! Personally, I do not like that "*is assumed to believe in Jesus Christ*;" it fits too many of us Americans and lulls us to sleep regarding our moral standards and relationship to God. This is reflected in the third definition which says—"One born in a Christian country or of Christian parents, who has not definitely become an adherent of an opposing system." That makes me weary! We call anyone Christian born under our flag, unless he is a Jew. It is time we seek a standard, an ideal, and make it something to be achieved to be "called Christian." Those standards were set long ago by the Master himself.

Whenever I turn in thought to the happenings in this world of ours during my own lifetime of three score years plus, I am conscious of many changes in the world pattern. I have seen the British Empire as it is outside the British Isles changing from dependency to a place of leadership comparable to the Motherland; with each of the Empire States producing men and women capable of displacing the conservatism of the past, with forward-looking understanding in the development of a new world of thought in science, business and religion. The times are hopeful.

The rapidly changing picture in the Near

East may give us serious thought as to just where it will lead, but it also carries hope that in the mercy of God, the medievalism of kings and sultans may lead to wider contact with the western world, which, with genuine friendship on our part, may make for a richer world dedicated under God to peace. In the very area there is a force with tremendous potentiality for peace, generating in Robert College, founded by a distinguished graduate of this Seminary, Cyrus Hamlin, whose name is immortalized in bronze on the walls of our chapel and library building. While there is no set program seeking to convert those who gather from Turkey, Greece, Egypt and other areas of that part of the world in this college, there is a very definite influence capable of changing the world in the direction of peace. For this objective you and I might well pray.

Again, when we think of the first half of the century we find many signs that the world religion is coming closer together "under God." The gatherings of the World Council of Churches from time to time seem to the average observer to accomplish little. Nevertheless, to those of us who are definitely dedicated to advancing the Kingdom of God on earth, the signs are hopeful of a developing influence which may yet displace Communism with a more holy outlook upon life and more sincere regard for truth and righteousness. In connection with the theme "The World Social Revolution" at the World Council sessions in Evanston, Illinois, in 1954, certain conclusions were come to, and included in the report of that great Council. Permit me to quote one sentence from the report of the important section: "One social era is passing away and a new one is being born, and the result is radically new tasks and opportunities for Christian witness and service."

Social problems and questions are an ever growing responsibility of the Christian Church. They cannot be set aside. We of the Christian ministry cannot dodge them, any more than the manufacturing industry or the merchant who serves a large clientele can push them aside. They are an integral part of modern life. T

minister of a church *must* face these problems and help find a solution which is in harmony with the spirit of the living Christ, and so must all people!

Too many Christians who sit in the pews are indifferent to these problems; they act as though they are *not* interested. They have left them to the racketeers and union politicians; thus, a Congressional committee seeks to unveil the rancid pollution which permeates so many of our labor unions.

Must it take *another* World War to arouse our churches to a real and stirring interest in these problems? God forbid! Much of the leadership of the church must become active in this fight to have a decent world in which all peoples have equal rights and opportunities, regardless of color.

Again, let us look at the situation in the Near East. (I am writing this in the days when the United Nations seems unable to come to any definite conclusion, and is placing the major responsibility upon the shoulders of its Secretary-General, Dag Hammarskjöld.) The problem centers in part upon the religious ideologies of these people. Today an aggressive nationalism is developing in the century-long antagonism of Arab and Israelite; and the Arabs are identifying the so-called Christian nations with that of Israel whom we have supported in returning to their ancient land. The fanaticism on both sides does not seem at the moment to be yielding to the Christ-concept of one God, one Brotherhood. "Do unto others as ye would have them do unto you!"

It is hard for us of the West to understand clearly this fanaticism. We have been inclined to think that the maintenance of a Christian culture, a Christian civilization, is the main task of the Christian church and, therefore, a primary task of our proffered education and of our evangelism. It may be that devout disciple of Islam kneeling, and bowing his forehead to the ground in the direction of Mecca each evening at sunset has something to teach us. At least the challenge of faithfulness is there, especially to so-called Christians who attend

church faithfully on Easter Sunday and possibly at Christmas to hear the music. God forgive us if we are critical and perhaps pessimistic!

The main point which I wish to bring to your attention as Christians and for some potential ministers, is that *Christ* is the basis of our faith and should be the center of all our preaching. No philosopher, ancient or modern, can take his place in our thinking or preaching.

My purpose in pointing to the great gatherings of Christian leaders from all over the world in the World Council is that here is our hope, not only of survival but of progress in bringing in the Kingdom of God on earth, and where else *can* we bring it? But this unity must begin in the local community, *your* community, *my* community, where you and I seek friendly cooperation with the disciples of Christ under different labels. In all earnestness, I say to you who are students, consider seriously this problem and dedicate yourselves to the ministry of Christ, and in a minor way, the ministry of the Episcopal, or Methodist, or Baptist or Congregational Church. There is hope that within the measure of your lifetime, the Church of Christ may have advanced tremendously in its service for the Kingdom of God on earth; when with well-equipped buildings and well-trained ministers, and with no over-lapping and competitive action, the Spirit of Christ may prevail far more than it does today!

Remember the words of Christ: "As the Father hath sent me, even so send I you." You see the great concern of Christ for his disciples was that they become evangelists; they were to preach the Word, his Word, the Word of God. We do not know that Jesus had any knowledge of the wisdom of Socrates, or Aristotle, or any other of the philosophers known in his day; so certainly he did not teach them to emphasize philosophy. His teachings, simple in expression, are really difficult to follow. A few years ago, a Congregational minister came to this city and sought to organize the laymen of our Congregational

churches to go out as personal evangelists calling in the homes of people who nominally were in our parishes but not *members* of our churches. Some were sceptical concerning this project, some of us were cold to it, but the results astonished us. The men and women who actually were found faithful in carrying out their assignments benefited far more than they anticipated. God was with them and not with the sceptics. Does this illustration point the way? The Word says: "Go ye and preach" That message is not qualified by saying, "You who are ordained to the Gospel ministry, go ye." The word is directed to all who take upon themselves the name of Christ by open confession. There are those who automatically upon birth are enrolled as members of the church. They have no choice. But you and I are united with confession by *our* choice, thus enlisting as volunteers to serve the Kingdom of God on earth as we understand it.

Methods change, but the fundamentals remain. Business methods are vastly different. Buildings thought modern twenty-five years ago are being pulled down to make way for more efficient working conditions. Ancient Boston is having a face-lifting. It was only a few years ago we thought we had reached the ultimate with the Empire State Building in New York and the John Hancock Building in Boston. Now the architects' blueprints are ready and sketches of the skyscraping Prudential Building have indicated a tremendous development far beyond the capacity of us amateurs to conceive.

Churches everywhere are being built which differ fundamentally from the village churches of Maine. One can hardly tell by looking at the outside of these modern churches whether the purpose is for teaching religion, or displaying pictures as in a movie theatre. But, whatever the architecture of our church building, the fundamentals of the Christian religion remain the same. Many of these fundamentals are gathered together for us in the so-called Sermon on the Mount. "Do unto others as ye would that others shall do unto you."

I do not understand the methods of the scientist, neither do I sit in the scorner's seat and say, as some do, that the recorded miracles of Christ cannot be true. We must have minds open to new truth, as John Robinson charged the Pilgrims in the seventeenth century as they were about to sail from Holland; "for God hath yet more truth to break forth from His Word . . ." This, I hope, will even be the attitude of mind of faculty and student body in this school, to believe that with God all things are possible. Thruways are speeding transportation in spite of the admonition, "speed is dangerous." Air flight carries the traveller across ocean and prairie in hours where a few years ago it took months.

For the most part churches of our day are more liberal than they were at the beginning of this century. Our danger is that we shall become so liberal we give away or neglect all the principles we have had. I am old-fashioned in some respects and turn to the Sermon on the Mount for guidance as to the mind of Christ. As a nation we are anxious to be called Christians; on our coins we stamp, "In God We Trust," and not too long ago we amended our pledge to the flag and added "Under God."

In a school such as this beloved institution there should be no doubt of the standards we set for both faculty and students. We must be Christians, not just preachers, or philosophers; we must be Christian preachers of Christ, dedicated to the worship of God and the service of His Son. I believe we must be truly liberal as Jesus was liberal, kindly, sympathetic, understanding, mindful of the spiritual interpretation of life, the nearest to the ideal of God which man has yet conceived. No wonder there are those who call him God!

Experience has taught me that there are too many who confess it is impossible for any human being to measure up to that standard, and thus admit defeat. A few moments ago I suggested "we should constantly strive to reach these standards"; so with Paul, we humbly confess, "I count not myself to have laid hold, but, I press on toward the goal," i.e. the goal of perfection, remembering there

life beyond. You remember who the disciples were; you know from the Scriptures how they failed, even Simon Peter, who was hesitant in making his profession, "Lord, I am ready to go with you to prison and to death." (Luke) "Even though all fall away, I will not." (Mark) I hope you are sympathetic in your thinking of Peter; he really was such a lovable person. Do not let the church of Rome monopolize him. He was just as human as you and I; the disciples were from the humbler walks of life. Those men "first called Christians" had no degrees. Not one of them was a Doctor of Philosophy or a Doctor of Divinity. They were fishermen, tax collectors, business men, just such folks as you and I; men from the humbler walks of life.

What a privilege it has been to have known great souls; men who began their working years in the mines, or as shop boys or in a factory. That is part of the history of Christianity; the story of the Wesleys, the Livingstones, the Cadmans, the Beechers, the Moultons, the Daniel Evans', the George A. Gordons, plus a multitude of others who were builders of the Kingdom of God on earth. There are great preachers of our own day in Great Britain, Canada, Germany; every nation has had and does have those who have kept the faith. Thank God for them and their witness. Dwight L. Moody had no degrees, but he won thousands to the cause of Jesus Christ, whom he accepted and served. And let us not forget the greatest of living evangelists, whose eloquent tongue has been heard by more thousands than any preacher of the past, thanks to radio. It is not for us to measure his worth; his memory will outlive the scoffers.

I do not want you to think I am in any way despondent concerning the place of religion in the life of our day; far from it. The flocking of so many fine young men and women to our schools of religion all over the land certainly does not point in the direction of decay; but rather of life, of a new and quickened pulsation of life in harmony with God.

The great meetings of the World Council of

Churches in Evanston, Illinois, certainly point forward. Let me remind you of its title: "Faith and Order:—Our Oneness in Christ and Our Disunity as Churches."

The reading of the themes brought before the gatherings of this Second Assembly of the World Council of Churches should be a *must* for you students, as well as for men long graduated, to know that the Church moves forward, seeking fulfillment in Christ, that we may be one in him, and to me that means primarily, one in spirit.

The International Missionary Conference which met at Willengen, Germany, in 1952, has passed this challenge to us when it adopted this phrase: "There is no participation in Christ without participation in His mission to the world. That by which the church receives its existence is that by which it is also given its world mission." "As the Father hath sent me, even so send I you."

Newspapers are not only printing the news as they acquire it, they are broadcasting it in order to hold their friends and subscribers. Radio and radiograms are pushing life faster and faster. Television is ruining the eyes and nerves of too many. In every sphere there is change.

What of religion? Are we as interpreters of God and His will, keeping pace, or is religion losing its interest for humanity? It is true we are building or modernizing our churches, perhaps discarding that which we cannot modernize. But, more important, what fundamentals of religion and its science, theology, are we changing?

Let us begin with the Bible! Is it still the fundamental teacher of religion? Some of us remember the unhappy controversy early in this century concerning the theory of Evolution. William Jennings Bryan was a conservative in religion; he was convinced that the teaching of evolution was contrary to religion. He was responsible for the persecution of the teacher Scopes. It is of interest to know Scopes was defended by a notorious infidel of that day, Lawyer Clarence Darrow! William Jennings Bryan was a man of fine character, he was a

Christian, a candidate for the Presidency of the United States; he was a Christian, but he had no real knowledge of the great world of God, the world of science. He lost his case against Scopes. He was partially discredited.

The remembrance of this great case and the success of the brilliant lawyer who did not profess to be a Christian lead me to suggest to all who are studying for the ministry, take some courses in science, broad enough to give you a picture of what is happening in the world of our day. It is a tremendous world, and it has a history that reaches back

much farther than the average man or woman has any idea of. Do not make the mistake of William Jennings Bryan. Read this interesting story which I have already referred to in the *National Geographic*, holding always in your mind and conscience that your main task is to preach Jesus Christ and him crucified, Jesus Christ; He is Risen.

"Tick . . . Tick . . . Tick . . . Tock."

A piece of charcoal, radioactive carbon, tells of God. He has spoken to the scientist—open your minds that he may speak to you.

THE BESETTING GOD

By CORNELIUS E. CLARK

(Dr. Clark, alumnus of the Seminary, Minister and Superintendent of the Congregational Christian Conference of Maine, gave this message at Chapel as part of the Orientation program beginning the Seminary's 143rd year.)

Psalm 139:5: Thou dost beset me behind and before, and layest thy hand upon me.

WHEN great tunnels are built, like those which connect Manhattan Island with the Jersey shore, the men who perform the actual work of digging are colloquially referred to as sandhogs. These men work deep underground and can only do their task under artificially created air pressure.

You and I are not sandhogs. Ours is a very different task in the world's work. But to work under pressure is an experience which becomes very familiar to the student and to the minister. The pressures of life are very intense at times, so that we are tempted to envy those who seem to know nothing of these pressures, such as the men and women who in the warmer weather occupy the benches in a city park, apparently under no compulsion to do anything or achieve anything, but just to sit.

You and I would not willingly join that company even if we could, and for precisely the reason that behind and beneath the other

pressures of life there is another, the pressure of God's hand upon us, sometimes as imperceptible as the physical atmosphere, sometimes strongly felt, gentle but unrelenting, ever salutary in its operation on our lives. In the 139th Psalm we find this experience finely stated: "Thou dost beset me behind and before, and layest thy hand upon me."

You who are entering upon your life in this Seminary and your preparation here for the Christian ministry know this experience at first hand. The pressure of God is upon you. It has directed you here. It is the basic reason for your being here. Were this not so, you would not really belong here. Furthermore, you have come here that you may become more deeply aware of that pressure, more sensitive to the compulsions of God.

You are entering upon a profession where a time clock is almost unknown, and where to a degree far higher than is true of other professions and occupations, a man determines for

himself the expenditure of his time and the quality of his performance. The current issue of the *Atlantic Monthly* contains an article about the American poet, Stephen Vincent Benét and his writing of "John Brown's Body," a notable narrative poem of the American Civil War. Mr. Benét received a Guggenheim Fellowship, took his family to Paris and there devoted himself for a year and a half to the writing of his poem. The very fact that he was his own master made him a stern taskmaster. Every day from nine to five he worked hard in study, in research, in writing. Thus the task was accomplished and finely so, because of an inward compulsion of the spirit.

Contrast with this the experience of a man who by middle life and through fortunate investments has accumulated considerable wealth, and now for half of his fourscore years and more has not had to work, has been free from the compulsion of a task to be done. Is such a man fortunate? Is he really well off? Nay, rather, blessed are the compulsions of a task that is essential, that is beneficent, that is both humanly and divinely creative. In the performance of such a task do we feel the pressure of God's hand upon us. He is besetting us precisely in our daily work.

He also besets us in the beauty of our world. Recently a small group of us Maine ministers stood on the dock at our Pilgrim Lodge on Lake Umbagog and watched the mysterious play of the Northern Lights extending through half the horizon, reaching clear to the zenith, and reflected in the gently ruffled waters of the lake. It was an experience of physical beauty, which was readily translated into spiritual terms evoking awe, and calling to mind the words of a hymn:

God, Who touches earth with beauty,
Make me lovely too,
With Thy Spirit recreate me,
Make my heart anew.

The hand of God is also laid upon us in our human relationships, especially those which center in the intimacies, the responsibilities, and the fealties of the home. There is no one of us who is free from these compulsions, nor would we be, for life would then be unutterably barren and poor. It simply would not be life. And how very potent are these compulsions toward goodness and honor, toward responsible and kindly living. Through family and friends, through colleagues in the task, how richly does God beset us.

Of one thing more would I speak, and this is particularly pertinent to our professional life. How greatly is the church indebted to, and strengthened by, a host of loyal church men and women who have known and welcomed and responded to the pressure of God upon their lives. They give themselves with fine devotion to the work and worship of the church. They serve as deacons and trustees, they teach in Sunday school, they put on church suppers, they perform a multitude of tasks for the furtherance of the church's ministry. Many of you are to be counted among these folks, and it is precisely because you yourselves have felt the pressure of God in the life of the church that you are here preparing yourselves to become its ministers. Continually in the days to come you will have ample reason to thank God for devoted colleagues among the laity who are sensitive and responsive to the pressure of God in the life of the church.

In these and other ways does God continually beset us, in our personal lives and in the corporate life of the church. He has laid His hand upon us and will continue so to do. May we so respond to the pressure of his spirit that we shall know for ourselves and share with our fellows his truth and grace through Jesus Christ our Lord.

Installation of Professors Szikszai and Cook

(In the absence caused by illness of the Reverend Clarence W. Fuller, Chairman of the Board of Trustees, Dr. Cornelius E. Clark, Secretary of the Board and Minister and Superintendent of the Congregational-Christian Conference of Maine, installed Professors Szikszai and Cook into their respective chairs.)

PRIOR to 1882 there was in this Seminary a single Department of Sacred Literature, dealing with both the Old and New Testaments and their languages. In 1882 Rev. Francis Brigham Denio, who had been teaching in the department for three years, became the first professor of Old Testament Language and Literature, and continued in that office until 1919, or a period of 37 years. His successor was Dr. Charles Gordon Cumming, who began his service in 1919 and occupied the chair of Old Testament until 1955. For three succeeding years he taught a course in the History of Religions. In 1924 parishioners of Dr. George A. Gordon, the eminent minister of the Old South Church in Boston from 1884 to 1927, enabled the Seminary to establish the George A. Gordon Professorship of Old Testament Language and Literature, in honor of this distinguished alumnus of Bangor Seminary and in recognition of forty years of his ministry at Old South. Thus, Dr. Cumming became the first incumbent of the George A. Gordon Professorship.

STEPHEN SZIKSZAI

In personal conversation earlier today, you expressed the sense of trepidation which you felt when you met the Examining Committee of the Board of Trustees of this Seminary in the Conference office in Portland. Three swiftly passing years have amply demonstrated that there was no real need for trepidation on your part or on ours. You have brought to this institution the culture and the spirit of your native Hungary. You have brought the fruits of the teaching which you received in its Reformed Theological Seminary, particularly in Philosophy and Old Testament studies; and of the experience which you gained as a teacher, both in Hungary and in Germany. You brought to this land and to this city and

Seminary your gracious wife, to take a firm place in the faculty circle and in the life of the community. You brought the fruits of further study in Union Theological Seminary in New York City and its degree of Doctor of Theology. You brought here your facility in an amazing number of languages. You literally speak with tongues, and are able to communicate to your fellows the thoughts and culture of many peoples. You are an ordained minister of the Evangelical and Reformed Church and are thus in your person an earnest of that ecumenical fellowship which is coming to realization in the United Church of Christ.

At the semi-annual meeting of the Board of Trustees, held in the City of Portland, December 2, 1957, it was formally and cordially voted that you be installed on this occasion to the George A. Gordon Professorship of Old Testament Language and Literature in this Seminary. Representing my fellow trustees, I do now formally induct you into this office, with confidence that you will both enjoy its rights and privileges and faithfully discharge its responsibilities.

* * * * *

In 1913 there was graduated from this institution a man who later became the first of its alumni to occupy the position of President of the Seminary. He was graduated from Bowdoin College in 1916, and there followed pastorates in Maine and Ohio. In 1933 Rev. Harry Trust was called to the presidency of the Seminary, and he continued in that office for nineteen years. In the course of his service here he was the recipient of honorary degrees from the University of Maine, from Bowdoin College and from Boston University. In recognition of his service to this institution, and upon recommendation of his successor, Pres

ent Frederick W. Whittaker, the Board of Trustees of the Seminary, at its annual meeting on June 2nd of this year, voted to establish the Harry Trust Professorship of Preaching and Pastoral Relations.

WALTER LEONARD COOK

A native of Massachusetts, you graduated from Greenville College, Illinois, and then returned to Massachusetts for your ministerial preparation at Andover Newton Theological School. Ordained a minister of the American Baptist Convention, you served Baptist churches in Maine for sixteen years, the last seven of them as minister of the First Baptist Church in Bangor. During this time you became a member of the visiting faculty here at the Seminary, giving courses in preaching. Because of your proven competence as preacher, pastor and teacher, you were invited three years ago to serve the Seminary fulltime through the teaching of courses in preaching and pastoral relations and through service as Director of Field Work. Thus, you have immediate oversight of student pastors serving some sixty churches of various denominations. In this particular connection I am glad to bear cordial testimony to your fine and effective cooperation as together we have sought to find ministers for churches and churches for ministers. It is a joy to have you as a colleague in this important task which we share. In your coming to the Seminary we gained not one minister but two, because you brought to the campus

your capable wife, a graduate of Colby College and Andover Newton Theological School, who herself is an ordained minister of the American Baptist Convention.

At the semi-annual meeting of the Board of Trustees, held in the City of Portland, December 2, 1957, it was formally and cordially voted that you be installed on this occasion as Professor of Preaching and Pastoral Relations. Thus, you become the first incumbent of the Harry Trust Professorship of Preaching and Pastoral Relations. On behalf of the Board of Trustees, I do now formally induct you into this office, with confidence that you will both enjoy its rights and privileges and faithfully discharge its responsibilities.

* * * * *

Let us pray: O thou eternal God, Who art the source of inspiration of all truth and goodness and grace, we pray for thine abundant blessing upon these thy servants, our colleagues and brethren, Stephen and Walter. Endue them and those they love with all spiritual wisdom. Direct and strengthen them in all their labors and life for thee. Give them understanding hearts and illumined minds. In all their ways and all their days may they know and share thy divine companionship, and serve thee in fidelity and devotion, through Jesus Christ our Lord, unto Whom, with Thee and the Holy Ghost, be all honor and glory, now and forever. Amen.

SEMINARY NEWS

The 143rd Opening

An entering class of twenty-four students commenced the three-day orientation program on Sunday afternoon, September 14th, under the direction of Dean Mervin M. Deems. Twelve states, Germany and the territory of Hawaii are represented in this class of incoming students. The program began with a dinner in the Seminary dining room on Sunday evening for the new students and wives, faculty members and wives, and members of the Christian Association Cabinet. President Whittaker introduced the faculty and wives, and Dean Deems presented the new students and wives. The president of the Christian Association, Mr. Benjamin T. Hammond introduced the members of the Cabinet, and Mr. Donald S. McCobb, Assistant to the President, spoke on "The Care of the Campus." The address of welcome was given by President Whittaker entitled "Bangor's Tradition and Hope."

Monday's schedule began with the chapel service conducted by Dr. Stephen Szikszai, which was followed by the following brief messages: "Life in Bangor Seminary" by Dean Mervin M. Deems; "The Matter of Language" by Dr. Burton H. Throckmorton, Jr.; "The Relevance of Pre-theological to Theological Study" by Dr. Szikszai, President Whittaker, Dr. Andrew Banning and Dr. David W. Jewell; and "The Use of the Library" by Miss Charlotte Torrey. The new students were taken on a tour of the University of Maine

campus where they were welcomed by President Lloyd H. Elliott. Dr. Cornelius E. Clark, Minister and Superintendent of the Congregational-Christian Churches of Maine, addressed the group in the evening on Maine churches and showed a portion of his collection of colored slides.

Dr. Clark was guest chaplain on Tuesday morning and his chapel message is published elsewhere in the *Bulletin*. Following the chapel service tests were taken by all incoming students under the direction of Dr. Lillian H. Brush of the University of Maine. In the afternoon a tour was made by the new students of some of Bangor's churches.

The formal re-opening service of the Seminary was held in the Chapel in the evening before a capacity audience. The Prayer of Invocation was given by Dean Mervin M. Deems. In the necessary absence of the Reverend Clarence W. Fuller, Chairman of the Board of Trustees, Dr. Cornelius E. Clark, Secretary of the Board, presided over installation ceremonies for Dr. Stephen Szikszai and George A. Gordon Professor of Old Testament Language and Literature and the Reverend Walter Leonard Cook as Harry Trust Professor of Preaching and Pastoral Relations. The address of the evening entitled "The Christian Ministry and Tomorrow" was given by President Emeritus Harry Trust. President Frederick W. Whittaker closed the service with prayer and benediction. The addresses of Dr. Trust and Dr. Clark are published in full in this issue of the *Bulletin*. A reception was held in the gymnasium following the service.

Christmas Sonnet

By THEODORE B. HADLEY, '30

Come, let us watch with clear, discerning eye
The sweep of man-made globes across the sky;
Knowing that far beyond their orbits shine
Those vaster stars, which by a Power Divine
Were formed. Still bright among them gleams that star
Which centuries ago led Wise Men far
Across the plains to quiet Bethlehem.
It shines on us as once it shone on them.
There, in the darkness, is our ray of hope,
His guiding light, however much we grope.
There is His sign: that though our worlds may fall
His truth and love continue over all.
Why should we walk in sheer, unheeding dread
While God's eternal light shines overhead?

*Hampstead Congregational Church
Hampstead, New Hampshire*

ALUMNI NOTES

'98—J. Edward Newton was awarded the Bachelor of Divinity degree by the Board of Trustees and faculty at the Seminary's Anniversary Exercises on June 3, 1958. Our heartiest congratulations go to Mr. Newton on the sixtieth anniversary of his graduation from Bangor Theological Seminary. (*Address: 200 Alston Ave., New Haven 15, Conn.*)

'09—Stephen C. Lang. (*Change of address: 11 Evergreen Ave., Somerville 45, Mass.*)

'10—James Alcock. (*Change of address: Box 984, Southold, L. I., N. Y.*)

'15—Herbert L. Searles. (*Change of address: San Diego State College, San Diego 15, California.*)

ex-'18—Bertram B. Hanscom. (*Change of address: 1384 Ford Road, Cleveland 24, Ohio.*)

- '18—H. Lincoln MacKenzie brought greetings as a former pastor to the Service of Rededication held at the First Congregational Church of Calais on July 13, 1958. Other former pastors participating were Rev. Thomas J. W. Cornish, '24, and Rev. Kenneth V. Gray, '53. The sermon for the morning service was given by Rev. Frederick M. Meek, D.D., minister of Old South Church, Boston, and a member of the Seminary Board of Trustees. Others taking part in the Rededication Service included Mr. Bryant L. Hopkins, Mr. Donald McCobb, Assistant to the President of Bangor Theological Seminary, Dr. Robert G. MacBride, Rev. J. K. Campbell, Mrs. Walter J. Gilbert, Mr. Arlo T. Bates and Mr. Henry A. Peterson. A reception was held in the vestry following the service. (*Address: R. R. #1, Cardigan, Prince Edward Island Canada.*)
- '20—Richard F. Beyer is minister of the Congregational Church in St. Albans, Vermont. He served the Congregational Church of Springfield, Vermont, from 1945-58, and is a member of the Seminary Board of Trustees. (*Address: Congregational Church, St. Albans, Vermont.*)
- '22—Albert E. Kettell, former minister of the First Congregational Church of Princeton, Maine, was present at the Church's 100th Anniversary Celebration held on August 9 and 10. The program for the two days featured a picnic, open house and tea at the parsonage, a dramatization of an early Ladies Aid Meeting and a Dedication Service. Other former ministers of the church who were present were Rev. Lewis E. Distant, '34, and Rev. W. Raymond Ward. Special speakers for the occasion were Mr. Distant, Dr. Cornelius E. Clark, '22, Minister and Superintendent of the Congregational-Christian Conference of Maine and Professor Walter L. Cook. Two papers on the history of the church were read by Mrs. Nellie Bates and Mrs. Paul Plaisted. The church is presently being served by Mr. Robert H. Sargent, Bangor Seminary student. (*Address: 53 Mountain Road, Route #6, Concord, N. H.*)
- '26—William R. Riddiough and wife had a very enjoyable trip to England this summer where they visited Bill Abrahams, '32, at Fewston Vicarage. Bill sent best regards to all his fellow-students of an earlier day. (*Address: 26 Court St., Machias, Maine.*)
- '34—Lewis E. Distant. (*Change of address: Oak Street, East Auburn, Maine.*)
- ex-'34—Charles S. Sowder. (*Change of address: 101 Knoolwood Ave., Cranston 10, R. I.*)
- '35—Ned Burr McKenney and family had a very interesting trip this summer, returning home the first of August. They visited many points of interest in Europe and also the missionaries of their Church, Mr. and Mrs. Richard Maynard, in Tarsus, Turkey. (*Address: 1171 Mulvane, Topeka, Kansas.*)
- '35—Edwin F. Tewksbury tells in an interesting letter of his extremely busy summer. In June and early July he and Mrs. Tewksbury took eighteen young adults to Puerto Rico to visit the mission work of the Methodist Church and to assist the young adults in that Conference in the development of their program. In July and August he took another group of twenty-seven Methodists to the World Convention on Christian Education in Tokyo. En route they visited in Alaska for five days, in Japan for eight days, and on the return trip visited for five days in Hawaii around Oahu and Maui observing the mission work in those areas. (*Address: 3607 Robin Road, Nashville 4, Tennessee.*)
- '36—Mrs. Samuel Young, wife of Rev. Samuel Young, '36, has recently accepted the position of Director of Religious Education of the Porter Congregational Church, Brockton, Mass. (*Address: 380 Country Way, Scituate Center, Mass.*)
- '37—Maxwell M. Welch has been recently called to be the pastor of the Warburton Community Church in Hartford, Connecticut. (*Address: Warburton Community Church, Hartford, Conn.*)

- 0—Ralph H. Winn, after five years with the United Church of Christ, Webster, New York, has been called to Warwick, Rhode Island, to establish another new church under the direction of the Board of Home Missions and the Rhode Island Congregational Christian Conference. (*Address: 2952 West Shore Road, Warwick, Rhode Island.*)
- 244—Gordon W. H. Buzza was recently appointed by Bishop Lord as pastor of the Houlton Methodist Church. He formerly served the Methodist Church in Winthrop (1950-58.) (*Address: School Street, Houlton, Maine.*)
- 4—Malcolm A. MacDuffie, minister of the Waterville Congregational Church, was recently appointed as visiting teacher in the Bible Department for the eleventh and twelfth grades at Good Will Home, Hinckley, by President Winfred A. Kelley. (*Address: R. F. D. #1, Fairfield, Maine.*)
- 46—John M. McNab. (*Change of address: Box 103, Haverhill, Mass.*)
- 47—Lawrence F. Small has recently accepted a position as Associate Professor of History at Rocky Mountain College, Billings, Montana, effective January, 1959. Mr. Small has served the Congregational Church of Paramus, New Jersey, since 1955. (*Address: Rocky Mountain College, Billings, Montana.*)
- ex-'52—Robert E. Allten was chaplain at Bangor Seminary during the week of September 29, 1958. (*Address: 38 Oak Street, Orono, Maine.*)
- '52—Stanley W. Schmidt, formerly minister of the Central Park Congregational Church of Toledo, Ohio, (1955-58) is serving the Community Church in Richmond, Illinois. (*Address: Community Church, Richmond, Illinois.*)
- '54—Carl M. Kingsbury, as minister of the Freedom Congregational Church, participated in the 100th Anniversary Celebration of the church on the afternoon of September 7. Rev. Preston Pennell, '19, delivered the anniversary sermon and former pastors of the Freedom Church assisted in the service. A social hour was held following the service of worship. (*Address: Brooks, Maine.*)
- '54—David E. Wigley was recently appointed by President Winfred A. Kelley of Good Will Home, Hinckley, Maine, as visiting teacher in the Bible department for the ninth and tenth grades. (*Address: 36 Lithgow St., Waterville, Maine.*)
- '55—John A. Lacey, formerly minister of the Methodist Church of Belchertown, Mass., has accepted a call to be the pastor of the Chestnut Street Methodist Church in Gardner, Mass. Gardner is known as the "Furniture City" due to its fine furniture-manufacturing plants. (*Address: 167 Chestnut St., Gardner, Mass.*)
- ex-'55—Richard W. Mellerup. (*Change of address: Petersburg, New York.*)
- ex-'55—Glen E. Rodgers, formerly minister of the Deer Isle Congregational Churches, has recently accepted a call to serve the Webster Congregational Church, Havre de Grace, Maryland. (*Address: R. D. #2, Havre de Grace, Maryland.*)
- '58—Chester J. Axline. (*Change of address: Route 4, Box 173, Mason, Mich.*)
- '58—William E. Feldt has accepted a call as minister of the Island Pond Congregational Church, Island Pond, Vermont. (*Address: Island Pond Congregational Church, Island Pond, Vt.*)
- '58—Ernest H. Huntzinger, Jr. (*Change of address: 1335 Lane St., Topeka, Kansas.*)
- '58—Robert E. Simon left Oakland, California on August 12 under appointment to the Micronesia Mission as a teacher-minister on Ponape, Caroline Islands. (*Address: Ohwa, Ponape, Caroline Islands.*)
- '58—Paul K. Whiting has been called to the pastorate of the Deer Isle Congregational Churches. (*Address: Deer Isle, Maine.*)

Rev. Frederick M. Meek, D.D., a member of the Seminary Board of Trustees, has recently been the recipient of an honorary degree of LL.D. from Mt. Allison University, Sackville, New Brunswick, and has also been elected to the Board of Preachers of Harvard University, Cambridge, Mass.

Among the alumni who were summer visitors on campus were the following: Preston W. Pennell, '19, William H. Nicholas, '31, Lewis A. Chase, '37, Walter R. Towle, ex-'46, Raymond A. Michel, '48, Henry Wyman, ex-'50, John A. Lacey, '55, Howard E. Quirk, '57, Chester J. Axline, '58, Robert O. Blake, '58, William S. Choate, '58, and Robert Simpson, '58.

ORDINATIONS AND RECOGNITION

'50—A service of recognition of Chesley H. Laite as minister of White Memorial Church, Milroy, Pennsylvania, was held on May 14, 1958. The sermon was given by Theron M. Snyder. Other parts were taken by Robert J. Chamberlin, James G. Evans, Ronald E. Kehler, and Carlton A. Whitlatch. (*Address: White Memorial Church, Milroy, Pa.*)

'53—C. Raymond Probst was ordained to the Christian ministry in the First Congregational Church, Hudson, Michigan, on June 15, 1958. The order of service follows: Call to Worship, Invocation and Lord's Prayer, Rev. Robert Haldane, Jr. '51; Statement by the Moderator, Rev. Robert Jacobson; Scripture Lesson, Rev. Harold Aldrin, '54; Sermon, Rev. Robert Reed; Charge to the Candidate, Rev. Thomas Toy; Vows of Ordination, Rev. William E. Dudley; Prayer of Ordination, Rev. Gerald E. Mallott; Right Hand of Fellowship, Rev. J. William Winger; Benediction, Mr. Probst. A reception was held in Fellowship Hall following the service, and at that time Mr. Probst was presented with a tape recorder by the church members. Fourteen members of his former parish at Bridgeport, Connecticut, who attended the ordina-

tion, presented him with a desk set. (*Address: 201 Seward St., Hudson City, Mich.*)

'57—Raymond H. Bradley, Jr. was ordained to the Christian ministry in the Phillips Congregational Church, Phillips, Maine, on July 11, 1958. The order of service follows: Call to Worship, Rev. John H. Pierce, '58; Invocation and Lord's Prayer, Rev. M. Ronald Beinema, '54; Responsive Reading, Mr. James A. Potter, '54; Scripture Lesson, Dr. Irl G. Whitchurch; Sermon, Dean Mervin M. Deems; Statement of the Ordaining Council, Dr. Harry Brinkman; Vows of Ordination, Rev. Robert VanGorder; Prayer of Ordination and Laying On of Hands, Dr. Stephen Szikszai; Charge to the Minister, Rev. Charles A. Bradley; Charge to the Congregation, Mr. William E. Flynn, '56; Right Hand of Fellowship, Rev. John W. Ames; Service of Holy Communion, Dr. Andrew Banning; Benediction, Mr. Bradley, (*Address: Rangeley, Maine.*)

'58—John D. Pierce was ordained to the Christian ministry in the First Congregational Church, Center Ossipee, New Hampshire, on July 7, 1958. The order of service follows: Statement by the Moderator, Mr. Philip A. Wilcox; Invocation and Lord's Prayer, Rev. James Fitzsimmons; Scripture Reading, Mrs. Nellie M. Merror; Sermon, Dr. Frederick W. Alden, a member of the Seminary Board of Trustees; Prayer of Ordination, Rev. Floyd Kinsley; Charge to the Candidate, Rev. Marshall Stevenson; Right Hand of Fellowship, Rev. Roy Chamberlain; Charge to the Church, Rev. Clifford Laws, '32; Benediction, Mr. Pierce. (*Address: Center Ossipee, N. H.*)

WEDDINGS

'56—William O. Cleary, pastor of the Congregational Church in East Machias, Maine, was married to Miss Mavis Elaine Mitchell in the Temple Congregational Church of Temple, Maine, on June 21, 1958. (*Address: East Machias, Maine.*)

- 17—Raymond H. Bradley, Jr., pastor of the Congregational Churches in Phillips and Rangeley, Maine, was married to Miss Virginia Sally Brown in the Union Church, West Bethel, Maine, on August 2, 1958. (*Address: Rangeley, Maine.*)
- 17—Richard I. Dale, pastor of the West Congregational Church in West Portland, Maine, was married to Miss Rae Carol Jones on June 15, 1958. (*Address: 804 Stevens Ave., Portland, Maine.*)

BIRTHS

Our congratulations to:

- 16—Elaine and Bill Flynn on the birth of a daughter, Peri-Ellen, on June 27, 1958. (*Address: Poland, Maine.*)
- 18—Gretchen and Bill Choate on the birth of a daughter, Eleanore Stevenson, on July 18, 1958. (*Address: P. O. Box 293, Jackman, Maine.*)

OBITUARY

- x-92—Rev. Gilbert Munro Hamilton, ninety-four years of age, died on July 1, 1957, in the home of his daughter in Providence, Rhode Island, where he had been living since September, 1955. Mr. Hamilton was born in Dundela, Ontario, Canada,

on December 30, 1862, and attended McGill University for a year. He attended Bangor Seminary 1888-90 and Auburn Theological Seminary 1898-1900. He was ordained in Bingham, Maine, on October 7, 1891. Mr. Hamilton served as pastor of the following churches: Solon, Maine, 1890; Bingham and Solon, Maine, 1891-93; Northwood Center, New Hampshire, 1893-95; Richford, New York, 1900-04; Washington Mills, N. Y., 1904-07; Sumner Hills, N. Y., 1907-15; Java, N. Y., 1915-19; Westmoreland, N. Y., 1919-23; and Mount Vernon, Maine, 1923-32. Following his last pastorate he lived for two years in Lisbon Falls, Maine. In 1934 he established his home in Durham, Maine, where he resided until 1954 when he entered a Nursing Home in Auburn, Maine. On July 3, 1890, he married Eva Jeannette Grant, who died in 1945.

Funeral services were held on July 5, 1957, in the Ansman Funeral Home of Lisbon Falls, Maine., Rev. Arthur E. Darby of Swansea, Mass., officiating. Survivors are a son, Charles G. Hamilton of Washington, D. C.; a daughter, Ruth of Cranston, Rhode Island; a brother, Smith Hamilton of Napance, Ontario; a sister, Mrs. Ethel Summers of Aultsville, Ontario; and a granddaughter.

The whole Seminary community was saddened by the death of Douglas Boutwell, son of Robert W. Boutwell, and extends its sympathy to parents and family.

BOOK REVIEWS

WHICH BOOKS BELONG IN THE BIBLE

By Floyd V. Filson. *The Westminster Press*, 1957. 174 pp. \$3.00.

Which Books Belong in the Bible? is not another history of the stages involved in the canonization of the Old and New Testaments. It is rather a theological discussion of the canon—what it is, why it is necessary, of what books it is constituted (including a discussion of the books which the canon is not to include), and the proper relation of the canon to tradition. As the author discusses several crucial contemporary theological problems, and is a distinguished historian and Biblical theologian, his book is reviewed in more detail than is usual.

One has the feeling that one of the main circumstances lying behind the publication of this book was the inclusion (imminent when the author wrote, but now an actuality) of the Apocrypha in some copies of the Revised Standard Version of the Bible. (For those who want to read the Apocrypha, it has now been translated by the revisers and may be bought either separately, or included with the whole Bible. In the latter case, it is appended to the New Testament.)

In a chapter on the place of the canon in the contemporary Church, the author outlines some mistaken current views and then discusses the inadequacy of each. This discussion is a perceptive analysis of many unsatisfactory and erroneous ways of regarding Scripture. And the chapter entitled "Is the Old Testament Christian Scripture?" is excellent. It is, perhaps, the highlight of the book. Here Professor Filson deals briefly with the Jews' canonization of their scripture and emphasizes that the Old Testament is the "essential background" of the New. He admonishes us not to "read the whole story of Christian salvation back into" the Old Testament, he is against "systematic" allegorizing; he speaks of the "great limitations" of typology, and warns against seeing in the Old Testament too many specific prophecies of Christian events or persons. He prefers to speak of the Old Testament as a book of promise. Finally, we are told emphatically that the Old Testament is "a Christian book." The author repudiates the view that the Old Testament more rightfully belongs to the Jews, and asserts that as the Old Testament is an incomplete book, and "is not neutral toward what might follow it," (p. 70) it is rightly understood only in the Church, and not in the synagogue. One does

not always hear this sentiment clearly expressed in the Church.

But the chapter entitled "Should Scripture include the Apocrypha?" is disappointing—not because of the answer, but because of the reasons for it. Professor Filson is very strongly against such inclusion; but his reasons are so weak alongside of the fervor with which he argues! He states: "Our real question is, Did the New Testament writers regard the Apocrypha as Scripture?" And he answers: "... we can plainly say that no New Testament writer ever quotes one of the Apocrypha as Scripture." (pp. 85f.). This observation was undoubtedly intended as the *coup de grace*; but, I must say, it is not very impressive. In the first place is Dr. Filson quite sure that the Apocrypha is never quoted in the New Testament and that similar or identical phrases are coincidences? And in the second place, many books in the "non-apocryphal Old Testament" (if for the moment, I may be permitted the expression) are also not quoted in the New Testament "as Biblical authority." The author does not, however, suggest that this basis of exclusion be applied to any books in the Hebrew Old Testament.

Another argument brought against the use of the Apocrypha as scripture is that the Apocrypha was not regarded as scripture by the Jews in Palestine, and that the existence among the diaspora Jews of a definite Septuagint (or Old Testament canon in Greek) cannot yet be proved. This is quite true. But the existence among the Christians of a canon including more books (i.e., apocryphal books than those contained in the Hebrew Old Testament) can be proved; and the use of many apocryphal books as scripture in the early Church was, as Dr. Filson recognizes, widespread—especially in the West. The Church Bible admittedly contains more books than the Bible of the Jews—at least twenty-seven more. If, then, there are Jewish writings which were not accepted by Palestinian Jews as scripture but were perhaps accepted by diaspora Jews as such and quite clearly were accepted by many Christians as such, the Church surely need not ultimately decide on her canon on the basis of Jewish usage which, perhaps, was limited to Palestine. (As we do not know that the canon of the Greek-reading Jews was different from that of Hebrew-reading Jews; so, also, we do not know that it was not; but it is likely that only the Christians, and no Jews at all, read apocryphal Old Testament books as scripture?) I do not see the unquestionable

misiveness of the argument that as the apocrypha was not in the Hebrew canon in Palestine, *eo ipso* it must not be in the Christians' Bible.

[This argument, of course, is not new with Filson; it was made as early as the second century by the Christian Melito of Sardis, and has been the deciding factor in Protestantism's general denial of scriptural authority for many of the apocryphal writings. But why did the Palestinian Jews not read these books as scripture? One reason is that they did not read as scripture any writing which they knew only in Greek or which they believed to have been originally written in Greek. They would not read *any* of their scripture in Greek — not even the Pentateuch was to be read in Greek translation; so they would hardly have read any Greek writings as scripture. Many apocryphal writings would thus have been automatically excluded in Palestine because they had the misfortune to have been written in Greek. But the fact that a book was written in Greek can hardly be used in the Church as a compelling reason for excluding it as scripture, being the case that the whole New Testament was written in that language.

A second primary reason for the exclusion among Jews of many apocryphal books is the relatively late date at which they were written. The time of inspiration and prophecy was considered in later Judaism to have extended from Moses to Artaxerxes I, who died in 424 B.C. But not every prophetic book quite made the lead-line—Daniel having been late by over 50 years. Ecclesiasticus and probably Tobit (in the Apocrypha) were written before Daniel, and Judith and I Esdras probably shortly after. In other words, the Hebrew canon includes material that is post-200 B.C. in origin, and the Apocrypha includes writings which are earlier than some of the material in the Hebrew Old Testament; so that on grounds of date, some of the Apocrypha can hardly be excluded. Perhaps Augustine was right in his judgment that the Church, by her own usage, must decide on her own canon.

Finally, Dr. Filson concludes that "the apocrypha add no essential to the Biblical witness" (p. 98). He is surely on better grounds here in seeking justification for his view. Scripture is authoritative to the degree to which it witnesses. But here the individual believer must yield, in regard to what constitutes scripture, to the judgment of the Church as a whole. Professor Filson acknowledges this point in dealing with the New Testament canon. He "regrets", e.g., that Luther "did not see clearly how needed the message of James is" on occasion (p. 133). He notes that

there are differences among men and that "the various books of the Bible prove able to speak to the various kinds of men" (p. 133). But he is apparently not willing to grant the possibility that any apocryphal books can speak to anybody; and simply states categorically that "the Hebrew Old Testament contains all the essentials" (p. 99). But the question is not whether an "essential" is missing without the Apocrypha. One can think without much difficulty of several New Testament books without whose presence in the canon no "essential" would be lost. The question simply is: Which books, over a period of time and throughout a wide area, have proved themselves to the community at large to be witnessing books? And it must be acknowledged as a fairly plain historical fact (if lists of canonical books have any meaning) that a number of "apocryphal" books have so validated themselves in large areas of the Church from very early times. (At two synods held in the West in the fourth century, Old Testament apocryphal books were included in the canon.) I am not here arguing for the inclusion of the Apocrypha, as scripture, in Protestant Bibles. I am only trying to show that Professor Filson's arguments *against* the inclusion are not convincing; and that it may be that we Protestants on occasion verge toward the same kind of authoritarianism which we proclaim to have long-since overthrown.

The discussion in the next chapter, "Is the Apostolic Witness Basic?" is, for the most part, very good. Here the author shows how and why the New Testament canon developed, and he defends the canonization of just the twenty-seven books in our New Testament. But here, again, a scholastic rigidity is in evidence. The author notes that the basic test for inclusion of books in the New Testament was apostolic origin. He states, of course, that many New Testament books were not apostolic in origin, and he agrees to the artificiality of the norm as well as to the fact that the norm was, in fact, not accurately applied. But he maintains that to add any non-canonical writings to the New Testament "would be a tragedy" (p. 132). Whether such an addition would be either possible, or prudent is one question; but the judgment that it would be a "tragedy" would seem to issue more from psychological and authoritarian motives than from an unprejudiced study and observation of the witnessing character of more than one non-canonical writing. In what respect, for example, does III John witness to Christ in a more authentic way than some of Ignatius' letters? Professor Filson's discussion of the "aims" of Ignatius' letters (p. 138) completely

omits any reference to the faith of Ignatius as boldly witnessed to in several of his writings. He states that "no modern reader can seriously argue that any of the Apostolic Fathers is a primary witness for the apostolic gospel. On the whole they are a witness to second century Christianity" (p. 139). But everyone knows that some non-canonical Christian writings antedate some writings in the canon, and that more than one New Testament book was not written by an apostle.

We come now to the final chapter on the relation of scripture to tradition. Perhaps the key statement is the following: "The gospel message has its best chance of coming through to men when it is set free from the shackles of tradition and ecclesiastically dictated interpretation, and is given to men to read and study and teach under the guidance of the Holy Spirit" (p. 162). I am sure that many Protestants would rally around this statement and join in a chorus of "Amen." It represents a widely-held view of the proper relation of the Bible to tradition. And I also would join in a repudiation of shackles and authoritarian dictation. But the question is not whether we like and will submit to shackles. It is, rather, whether we can, in fact, interpret scripture *except* in terms of a tradition. It is quite clear from reading Dr. Filson's book that he himself is, to a degree, "shackled." That is to say, he stands in a tradition, in the Reformed tradition — Presbyterian, to be exact. He is an honored professor in a Presbyterian seminary (McCormick), and the lectures which comprise his book were given at a sister Presbyterian seminary in Princeton. Now, I confess to have nothing against Presbyterians, having been ordained a bishop (among other things) by the Presbytery of New York. But I want merely to point out that it is naive to suppose that one *can* leap back to the first century and interpret the Bible for one's time from there. This is not only impossible, it is also most undesirable. The various traditions which have developed in two thousand years of the Church's history are, in many respects, very rich. Under the auspices of the World Council of Churches we are now in a position to learn much from one another about the faith we hold in common. The several traditions bring light, as well as shadows, to the "faith once for all delivered to the saints." Furthermore, we must recognize that our understanding of scripture is necessarily conditioned by the tradition in which we stand. This is not to be taken as meaning that every understanding of scripture is necessarily "narrow," although no one's understanding is all-inclusive. But we must recognize that anyone's reading of the

Bible is conditioned, and takes place in some specific context. We cannot simply "go back to the Bible" and start all over again the process of trying to understand and to articulate the manifold implications of the faith therein witnessed to. All of us stand in a long succession as part of a developing tradition. We are not, surely, to accept uncritically the *whole* of each separate and often divisive heritage; all of us have some difficult lessons to learn in this respect. Yet, on the other hand, we cannot even if we would — strip ourselves of our tradition and begin *de novo*, as if two centuries of history had never happened. It is Christ in His Church who must not only interpret to our hearts and minds the apostolic witness and its preparation recorded in the Bible; but it is Christ to whom we must always look to guide us in our search for what is true in our various traditions.

To be sure, Professor Filson acknowledged that we could not eliminate tradition even if we tried; and he says that the only question is how much authority we will attach to each separate traditions. But the author here obviously referring to traditions which are dispensable as binding. What he does not see to realize is that there are elements of vital tradition which every believer inherits as a believer, which he cannot slough off, and the eyes of which he reads scripture, if he reads it at all. This tradition, namely, the place on which I stand, remains in a personal and dialectical unity with scripture. I must be sure, repudiate the tradition in which I stand; but if I am still to read the Bible I can only move into another tradition. Moreover, even a Calvinist can say, unqualifiedly, if he looks at the place on which he is standing, "Only the Bible is normative for me."

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JESUS AND HIS COMING

By J. A. T. Robinson. Abingdon, 1957. 192
\$4.00.

John A. T. Robinson, Dean of Clare College, Cambridge, is the author of *The Body*, a study of the Pauline concept of *soma*, and of *In the End, God*, a study of Christian eschatology.

h books are immensely interesting, per-
tive and significant studies. He has now
tten a book, *Jesus and His Coming*, which
ces through the various strata and develop-
nts of the New Testament the emergence of
the doctrine of the second coming of Christ.
her than T. F. Glasson's *The Second Ad-
it: The Original of the New Testament
ctrine*, published in 1945, this is the only
dy I know which systematically inquires
to the origin and development of the belief
a second coming, and seeks to determine the
ation of this expectation to the thought of
esus. Many books have been written recently
various aspects of New Testament eschatol-
y, but they do not attempt to deal specifical-
and comprehensively with the development
the early church of the doctrine of the
cond advent. Thus Dean Robinson once
ain puts us in his debt, not only because he
as made his study, but because it is richly
warding.

Briefly put, his main conclusions are as
follows:

1) The belief in the return of Christ is
not to be found in the earliest strata of
apostolic Christianity, although by Paul's time
had been fully developed.

2) Jesus did not expect that he, himself,
ould return, or that any other would come.
There is in his teaching no 'coming of the
on of man' which does *not* refer to this (his)
ministry, its climax and its consequences." He
did not think of "the messianic act as taking
place in two stages."

3) The early church translated the eschatol-
ogy of Jesus into apocalyptic. The process of
translation is traceable in the synoptic gospels,
and reaches its culmination in the Gospel of
Matthew. "The eschatological language of
Jesus is increasingly referred, not to the his-
torical crisis and climax of his ministry, but to
a point beyond it, and to certain highly
mythological occurrences expected after a
gradually lengthening interval."

4) In the most primitive tradition no inter-
val was thought to exist between Jesus' exalta-
tion and his parousia. His coming immediately
followed his resurrection.

5) The Church's belief in Jesus' coming
again developed from the application of Old
Testament theophanies to Jesus, and from
references of Jesus to a "coming of the Son
of man" which were misunderstood. Jesus was
referring to his ministry; but the early church
took him to refer to a future, separate event.

6) The earliest Christology was that the
Messiah was still to come—Jesus glorified

(Acts 3:12ff.); then followed the belief that
the Messiah had already come in the person
of Jesus. And these two conflicting faiths—
that the Messiah had come and that he was
yet to come—remained side by side in the
Church's subsequent Christological thinking.

7) The apocalyptic imagery which describes
the coming again of Jesus must not be inter-
preted literally. Jesus himself expected no
such second event, nor did the earliest faith
of the Church. Jesus comes only once—he
came, and is coming, and will continue to
come. The expectation of the Fourth Gospel
most authentically represents the expectation
of both Jesus and the earliest Christian com-
munity. "The *Parousia* language describes
what is true from now on" and not simply
what will be true suddenly, at some ever more
future date.

It will be observed that most of these points
are not made in this book for the first time.
What is new and important about the study is
its comprehensive analysis of the whole New
Testament with regard to this single issue.
The conclusions referred to above are all well
documented; but the reviewer remains skeptical
at a few points, space permitting the mention-
ing of only two:

1) Peter's sermon in Acts 3 does not justify
the assumption that the Church's earliest
Christology was that the Messiah was yet to
come, or that such a Christology *ever* existed
in the Church—the belief, that is, that the
Messiah was still to come, without the com-
plementary belief that he had already come.
Robinson offers only Acts 3:12ff. to support
the existence of such a Christology; and from
this passage he must delete the words "that
his Christ should suffer" as a later, Lucan in-
sertion. His justification for the deletion is
inadequate. Nothing leads to the deletion save
the defence of the Christology which requires
it.

2) Robinson does not succeed, I think, in
making his point that Jesus' references to "the
coming of the Son of man" were intended to
describe his own ministry. He accepts, for
example, at face value, the allegory of the
wicked tenants (Mk. 12:1-12) as an authentic,
unrevised parable of Jesus; thus differing,
without explanation, from Jeremias and Dodd
with whose critical method he is quite regularly
in agreement. His acceptance of this parable as
having been spoken by Jesus in its present
form is very important to the making of his
point; but this parable requires the same kind
of critical analysis which the author makes of
others, even though such an analysis might
contradict rather than substantiate his opinion.

If one were to register a general criticism of the book it would be that the Biblical data are too rigidly forced into a neat and consistent pattern. All the loose ends have been tucked away, and the result is occasional distortion.

But one cannot conclude a review of this book on a negative note. It is far too provocative, penetrating and significant. It is the book to be read on the question of the New Testament and the "second coming."

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INTRODUCING THE NEW TESTAMENT

By Archibald M. Hunter. Westminster, 1957. 208 pp. \$3.00.

Archibald M. Hunter, Professor of New Testament at the University of Aberdeen, Scotland, is well known as the author of several small and eminently readable volumes on the New Testament. In 1945 he published a volume called *Introducing the New Testament* whose principal purpose was to interpret, in untechnical language, some of the major themes and motifs of the various New Testament books; but shortages, due to the war, necessitated his omitting any discussion of 2 Cor., Gal., Eph., Col., 1 and 2 Thess., 1 and 2 Tim., Tit., 1, 2, and 3 John, Jude and 2 Pet. This book has now been republished in a revised, second edition in which all of the New Testament writings are treated.

The book is divided into short chapters, a chapter for each New Testament book or group of books (e.g., the Pastorals). Usually there is a brief introduction — sometimes in the form of a story, followed by an outline or paraphrase of the major themes or emphases of the book; and finally one or two points are noted as of primary significance.

Here is an excellent series of brief discussions of New Testament books, primarily from a theological point of view. It would be a good book to put into the hands of interested laymen, and would certainly be of interest to the minister who is looking for such theologically-oriented summaries. The author stands in a fairly conservative British tradition; and in

the simplicity of his presentation he must either ignore or quickly settle issues concerning which there is considerable disagreement. But there is a place for this kind of work, and Professor Hunter is to be commended for so admirably meeting a need in the Church.

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AMERICAN LITERATURE AND CHRISTIAN DOCTRINE

By Randall Stewart. Louisiana State University Press, 1958. 154 pp. \$3.50.

An attempt to draw parallels, and even to demonstrate the interplay between literature and Christian doctrine, must necessarily be done in broad character and with a sweeping design. Each of the literary figures would require detailed scholarship to trace the influence of Christian teachings on his or her writings. And in some instances the writer gives very little clue to the original sources of their inspiration, to say nothing of the Christian heritage.

So this book, by Randall Stewart, is only in the nature of an outline, a profile with sweeping strokes of the brush. But as such is both exciting and provocative. Formulating his perspective by the "fundamentals" of Christian doctrine, he compares and interprets outstanding figures of American literature, grouping them in such classifications as Puritans, Deists, Humanists, Amoralists, Naturalists and his own version of "neo-orthodox." In the course of his account he treats of Jonathan Edwards, who would receive his vote as a "saint", Jefferson and Franklin, Hawthorne and Melville, and the more modern writers including T. S. Eliot, Robert Penn Warren, and William Faulkner.

But this is obviously more than a comparison and a demonstration of parallels between American Literature and Christian doctrine. It is also an evaluation. Although the author lists five major tenets as representing "an unimpeachable Christian orthodoxy," it is evident that for him the touchstone of criticism is the view of human nature presented by the various literary figures. The particular lin-

With Christian doctrine which concerns him most is the doctrine of original sin, or the basic evil in human nature. It follows that he is more sympathetic to Hawthorne, Melville and Faulkner, than to Emerson, Jefferson and Whitman. In fact, the most radical criticisms against the latter are allowed to go almost unchallenged, such as that Franklin was "great pagan skeptic," and that Emerson's doctrine "has done more than any other doctrine to undermine Christian belief in America."

Since this is an account sketched in broad strokes, it is inevitable that there should be generalizations which are too broad. Thus, the author uses the term "original sin" to be synonymous with "basic human nature . . . means the state of being human; it means that we live in an imperfect, non-ideal world." Again he implies that the Middle Ages, to which some writers wanted to return, represents much the same as "orthodox Christian belief." He interprets T. S. Eliot's *The Waste Land* to mean that "man must be reduced to utter despair before there can be a conscious striving toward religious faith . . ." But the ending of *The Waste Land* certainly does not even hint at this theme.

In spite of these points at which one would like to quarrel with the author, this book is highly recommended to those who recognize that literature may often probe the same depths of human experience and human nature with which Christian thought is concerned. This is the kind of book that will stimulate you to go back to the writers that have shaped American thought.

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CALVIN: COMMENTARIES

Edited by Joseph Haroutunian. Westminster Press, 1958. 414 pp. \$5.00.

This is one of the volumes of the Library of Christian Classics, of which twenty-six volumes have been published, this being volume twenty-three. The series on Calvin includes a volume on the *Institutes*, another on the *Theological Treatises*, and this one on the *Commentaries*. In the nature of the case, this volume contains selections from Calvin's *Commentaries*, which in the series of the Calvin Translation Society, comprise forty-five vol-

umes. The selections were made, according to the editors, with an eye to presenting lively samples of Calvin's ability as an exegete with special attention to those passages which show his concern for the church, his way of dealing with historical issues at a time when historical criticism had not come into existence, and those passages in which Calvin can be of some help to the church today.

It would be futile to attempt to summarize, or even to give samplings of what this volume offers. It can only be pointed out that the selections in this volume are arranged under the captions of The Bible, The Knowledge of God, Jesus Christ, The Christian Life, Faith, Providence, Election and Predestination, Ethics and the Common Life, and The Church. The selections are good, and in addition, seem to have been made with some concern for correcting misconceptions of Calvin's thought. This may not have been the conscious aim, but it must have been in the background of the choices made.

This aim appears more clearly in additional selections from Calvin's writings, which are included in this volume and help immeasurably to make it both more attractive and more informative of Calvin the Reformer. They include an Autobiographical Sketch, from the Commentary on the Psalms, the Preface to Olivetan's New Testament, and a letter to Simon Grynaeus on the Commentary on Romans. These are documents which throw considerable light on Calvin as a person, describing himself as being "by nature timid, mild, and cowardly," and on Calvin as a scholar. In addition there is in this volume a general introduction by Professor Haroutunian, the editor, which is, in the best sense of the word, an "apologia" for Calvin as both Biblical scholar and theologian. This is altogether a volume to recommend to those who have not been reading much of Calvin, but who do recognize that he is one of the geniuses of Protestant theology.

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JUBILEE: ONE HUNDRED YEARS OF THE ATLANTIC

Selected and edited by Edward Weeks and Emily Flint. Little, Brown and Company, 1957. 746 pp. \$7.50.

Manifestly it is impossible for a brief review to do justice to the wealth of material, to the

richness of thought, to the fineness of writing and to the elevation of spirit which these selected contributions to an important magazine bring. The selections themselves are noteworthy and stand as tribute to the editors' wisdom. This is a book which graces one's living room or finds welcome place on the bedside table.

Founded in 1857, an auspicious time, as the Introduction informs us, because it was a time of anxiety, and named by Holmes, *The Atlantic Monthly Magazine* has maintained through the century of its existence a wide variety of interests. Non-partisan, it has not been afraid to discuss political matters; of highest culture, it has been one of the first to discover the potentialities of new and untried contributors. One of the reasons for its success, according to the editors, is its regular, if not rapid, turnover of editors.

The materials, all of them former contributions to the magazine, are grouped according to areas of thought or interest, and do not follow a chronological pattern. Some of these divisions I should like to mention to illustrate the wide range of matters presented in the magazine: New England and the Hub; the West; the Inward Life; Love in America; the City; Portraits and Self-Portraits; Questions of Faith; the Shape of Things to Come; Dogs; the Poets; Fiction; the Dignity of Man; the Creative Process—and I have not given them all. One should not miss "Mickey" by Edward Weeks in the section on Dogs. The contributors, of course, form a galaxy of the great names in American, and occasionally, other literature. Browning's "Prospice" is there, and so is "On Growing Old" by John Massfield. Emerson is found in three of the categories. But one must own this book to appreciate it. I wanted it because we have taken the *Atlantic* so many years and have benefited by it. All ministers ought to have it for the general delight it will bring into their homes.

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AN INTRODUCTION TO THE PHILOSOPHY OF EDUCATION

By D. J. O'Connor. *Philosophical Library*,
1957. 148 pp. \$3.75.

Professor O'Connor approaches his subject from the position of contemporary philosophi-

cal analysis. In so doing he is breaking new ground, for, as he defines philosophy as analytic rather than synthetic, he must define the philosophy of education as "those problems of philosophy that are of direct relevance to educational theory." His subject matter consists, therefore, of philosophical problems rather than the usual concerns of educational philosophy.

His discussion of value judgments, theories of knowledge and questions of morals and religion represents, as a result, not so much a direct development of educational philosophy as an introduction to one modern philosopher's school's understanding of the nature of certain central logical and linguistic problems. Although this book is intended for laymen and students of education, the precision required by contemporary logical analysis raises the question whether this volume can and will appeal to the philosophically untrained.

It is unfortunate that in his prejudice against anything metaphysical Professor O'Connor neglects to explicate his own metaphysical assumption about truth and knowledge: briefly, that truth and knowledge are arrived at only through a general consensus of experts in the field who have taken into account relevant empirical data. Such an assumption implies that only the *expertise* and empirical data have validity.

His arguments against the connection of religion and morals do have validity, but his discussion of other facets of the religious problem either strikes out at straw men (i.e., the use of Maritain as an example of religious thought in general) or fails to include in the vague term "experience" sufficient existential content to speak meaningfully to the religiously minded. Some will question also his employment of the criterion of effectiveness. Is it simply because not all philosophers have agreed on a particular answer that the answer is ineffective? May it not be demonstrated that while some answers have been philosophically (i.e., logically) incorrect, they nevertheless have not been ineffective in altering human lives and even the course of events?

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RELIGIOUS GUIDANCE

By Jacob Leibowitz. *Philosophical Library*,
1958. 100 pp. \$2.75.

In a brief one hundred pages, containing

ninety articles, Rabbi Leibowitz adds one to the spate of books in the "peace of H" genre. This latest addition does not match the stature of Dr. Liebman's book, however.

This reviewer was reminded constantly of Dr. Pangloss, and before the book was read, sympathized strongly with Voltaire. The author implies both too much and too little in his use of the term "religious." He lumps all religious bodies together indicating what he says is true to the teachings and precepts of all religions; this implication is frequently inaccurate. Many Christians would agree that he lacks the realism of the Biblical understanding of human nature.

It is surprising and unfortunate that a renowned reader as well-schooled as Rabbi Leibowitz should commence his undertaking by start grievously equating the famous dictum, "know thyself," with mere technical knowledge. All in all, this slim volume offers little real religious guidance to any but the most bespectacled individual.

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DYNAMICS OF CHRISTIAN ADULT EDUCATION

Robert S. Clemmons. Abingdon, 1958.
143 pp. \$2.50.

Dr. Clemmons' wide experience and special training in Christian adult education certainly qualify him to write for this field a book which, according to the "blurb" on the dust-jacket, purports to show the reader "how to plan and carry out adult work in your church in such a way that the message of Christ is fully communicated; how to help make the presence of God a spiritual force in the lives of our people; how to help your group become the kind of group in which persons feel the compelling power of a redemptive Christian fellowship."

Unfortunately, this book fails to attain these objectives. The author's effort to communicate the concept of dynamism through the jargon of the social sciences makes his presentation confusing to any who are not familiar with group dynamics literature. He also employs a variety of style rich in active forms with the result that the pace is so rapid the reader soon senses he has missed the "meat" of the material. Furthermore, he conveys the impression that group dynamics is the manifestation of

the *Koinonia*, disregarding the difficult problems in the relation between secular and Christian theories of community living.

However, there is a retarding of the pace as the book progresses so that the last three chapters treat in some depth the central concerns of Christian adult education: commitment, leadership and maturity. Here the author excels, and these chapters bear much rereading for their insight and wise counsel. It is a pity that the same wisdom and careful exposition did not begin with Chapter One.

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FAITH AND KNOWLEDGE

By John Hick. Cornell University Press, 1957.
221 pp. \$3.50.

One who returns to the epistemological wars after a lapse of twenty-five years finds John Hick's essay in religious knowing singularly rewarding. Most American epistemology, following the line of approach established by British empiricism, Herbertian psychology and the dynamism of James and Dewey (with, of course, the Kantian critique of knowledge not far off the stage), has been disappointingly infertile in probing moral, aesthetic and religious experience. It might be argued, I think, that the generally halting character of this aspect of American philosophy is a function of our deep-seated antirationalism, our basic suspicion of any attempt to bring together our sensory, volitional and cognitive processes.

Hick presents what is to this reviewer a new perspective. His point of view is, he says, "philosophically to the left and theologically to the right": that is to say, it looks for enlightenment in the directions of philosophical analysis and theological neo-orthodoxy. His theory is both rationalistic and empirical; it is realistic in holding that meaning, or as he prefers to say, "significance," is objective, "there," discoverable in experience; and yet, so deeply has he learned the lessons of modern process philosophy (Whitehead), voluntarism (James and Dewey), and the role of symbols in interpretation (such Germans as Cassirer, and the British ordinary language philosophers) that he avoids many of the dilemmas of earlier American epistemologists.

A peculiar virtue of Hick's argument is its metaphysical and theological modesty. Exper-

ience, he says, is always the interaction of a complex subject with an ultimately ambiguous environment; cognition is always resolvable on either naturalistic or theistic terms. Strictly speaking there is no final proof in philosophy: proof consists in the explication of a set of interrelated meanings acceptable to a rational mind. *Why* these meanings are acceptable can never be demonstrated; but further analysis of them is always possible and frequently illuminating. Hence, as Hick says, examination of the phenomena of faith and knowledge is useful irrespective of the metaphysical assumptions of the inquirer. Since Hick is a Christian, "in this book we start from what is for the theist the conviction, for the agnostic the hypothesis, and for the atheist the delusion that God exists"; and the concept of God involved in the traditional Hebrew-Christian concept of "a holy, righteous, wise and loving . . . infinite personal Spirit." How could such a Being be known to men? How is it possible to speak of knowledge by faith?

Hick's argument is that knowledge is not "infallible and self-authenticating cognition," but always a type of interpretation of experience entailing "assent," which may be arrived at in a number of ways. Assent always involves will, and will is a function of a total organism. At this point Hick goes beyond the voluntarist nonrationalism to the realistic imputation of objective significance by appealing to "the illative sense"—i.e., cognition of the significance of a total situation not inferable from any one of its elements nor by the simple addition of all of them. Here he follows Cardinal Newman's analysis of faith in *A Grammar Of Assent*, though he finds Newman's argument incomplete. The essential point is that assent is an act of will initiated by, but transcending, an awareness of probability. Judgment of probability is itself a complex recognition of elements of significance held together by the character of the judging subject. Finally, religious faith, being a total response to man's total situation, is analogous to man's conviction of the reality of a world beyond his own consciousness and the genuineness of moral responsibility . . . "If our line of thought . . . has been sound, these three parallel convictions all qualify, as instances of rational certainty, for the title of knowledge. The aim . . . has been to show how, if there be a God, he is known to mankind, and how such knowledge is related to other kinds of human knowing."

Is the world "theous" or "atheous"? "Is theism or atheism—philosophers have asked—the more likely account of the universe?" On any accepted analysis of the concept of probability, Hick replies, "these theological queries

are unanswerable. Indeed they are strictly unaskable: they are logically improper questions. The uniqueness of the universe rules such inquiries out . . . The concept of probability not applicable to the character of 'the totality of all that is' . . . We cannot weigh or metaphysical system against another as relatively more or less probable . . . The difference between (a naturalistic and a theistic view of the universe) is not due to any variation in logical acumen or calculating capacity, but to the difference between two radically different ways of viewing and engaging in the experience of human life. And their respective arguments are but elaborate afterthoughts, cogitated to support and justify convictions already arrived at by another path."

At this point the naturalistic atheist or the agnostic may well ask whether Hick ought to speak of religious knowledge as objective knowledge at all. If God cannot be known, inferred as can the objects of scientific knowledge, is not faith in God simply the hypostatization of a subjective bias for which there is no real evidence? Hick preserves his metaphysical aloofness by agreeing that any supposed instance of knowledge *may* be an illusion; but this argument is equally applicable to the naturalistic view. Any judgment may be in error and any judgment about the universe is unprovable. Yet analysis of religious experience reveals data which make atheism and agnosticism for the religious person, "when logical possibilities, dead options, of no greater plausibility than is solipsism." Hence, the discussion has vindicated "the meaningfulness of the theistic assertion."

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PLATONISM IN RECENT RELIGIOUS THOUGHT

By William D. Geoghegan. Columbia University Press, 1958. 200 pp. \$4.00.

With Barth-Brunner-Niebuhr-Tillich thundering in our ears, we are apt to forget that American and European religious thinkers are after all integral members of Western civilization, and that if religion is to have intellectual rationale, the elements of its intellectual framework must be sought in the main intellectual streams of Western civilization. In a sense theology can disregard philosophy, faith can ignore reason; but only

... sense: faith must make *some* kind of sense. The Word was made flesh genuinely, in real truth, then there must be some ineluctable bond between the eternal absolutes of God and the limited actualities of historical events, a bond which reason can discern.

... is the unresolvable tension between faith and reason which constitutes the background of the constant recurrence to the Platonic tradition by philosophical theologians. Plato, as Professor Geoghegan points out, cannot be defined precisely: Plato himself warned against taking his thought as a system, and Platonic scholars exhibit a variety of interpretation of Plato and Platonism as wide as the variety of points of view and conclusions of Christian scholars concerning Christian doctrine. In spite of vagueness and ambiguity, however, there is a Platonic perspective, a way of looking at man and the universe, which is distinctive. A partial summing up of Platonism might be that Platonism holds fast to the ultimacy of *Good* and understands man as the capacity to recognize all orders—intellectual, moral, aesthetic—as suborders of the cosmic Form of Good. Such a philosophy will be, as Geoghegan comments, “a mediating type of religious thought,” scientific and logical, respecting the absolutes of religious faith and the uniqueness of personal experience.

Professor Geoghegan is concerned with the relevance of Platonism to contemporary Christian thought. He deals with six recent thinkers: William R. Inge, Paul Elmer More, A. E. Huxford, William Temple, A. N. Whitehead and George Santayana. Only two of the six, Inge and Temple, are theologians; Whitehead is philosophically heterodox and Santayana agnostic, though, as he termed himself, “culturally a Catholic.” The overlapping and yet divergent essentialities of Platonism and its variable role in Christian thinking are apparent in the most superficial survey of this list of thinkers. Geoghegan’s analysis, while limited, is sharply used and far from superficial. Concerning each of his philosophers he seeks the answer to two questions: What sort of Platonist is he? and How does he deal with the essential doctrines of Christianity concerning God and the nature and destiny of the soul?

The two thinkers who come off most badly in Geoghegan’s judgment are Dean Inge and Paul Elmer More. Inge, he says, misjudged the relation of Plotinus and Neo-Platonism to Christianity, and misinterpreted both Plato’s and Plotinus’s conceptions of God and the soul. More he charges with being superficial and incompetent in scholarship and in philosophical analysis. Both Inge and More “distort Chris-

tianity . . . Inge, because he depreciates Hebraic Christianity and its fundamental dependence upon historical persons and events . . . More . . . because his thought is essentially moralistic, dualistic and obscurantist.” (pp. 54-55)

A. E. Taylor and Archbishop William Temple are more favorably assessed, though Geoghegan takes Taylor to task for his “distortions” of the role of Socrates in classical Platonism and for his “traditional middle-of-the-road version of Christianity.” Temple’s Platonism was, Geoghegan thinks, important to Temple psychologically rather than philosophically, i. e., Temple employed what he thought were Platonic concepts without adequate analysis. Nevertheless, “taken together and compared to Inge and More, Taylor and Temple represent a valuable contribution to the contemporary phase of Christian Platonism.” (p. 109) Taylor was successful in showing that Plato “formulated the fundamental principles of philosophical theology . . . Plato’s theistic interpretation of the universe is ‘the chief historical legacy from his philosophy to later ages,’” and Temple, despite the “superficiality” of his Platonic studies, “toward the end of his career came closer to expressing the full religious genius of Christianity in its contemporary relevance than any other Christian Platonist.” (p. 108)

Geoghegan’s chapter on Whitehead is concerned less with Whitehead’s Platonism than with his philosophy of religion. “Whitehead will not be remembered for his contributions to our knowledge of Plato, but after reading him it should be impossible to read Plato merely in the spirit of antiquarianism.” (p. 121) The reason is that while Whitehead was quite arbitrary in choosing what suited his purpose from Plato, he was true to the spirit of Plato in seeking “the form in the facts.” (p. 122) This means that Whitehead shares with Plato “the faith and hope of rationalism that every element of experience may be exhibited as an example of a general theory . . . (and such faith and hope) depends upon an ultimate moral and religious intuition into the nature of intellectual activity.” (p. 123) While Geoghegan criticizes details of Whitehead’s cosmology and finds fault with his “incomplete and inaccurate” understanding of Christianity, still it seems to me that he is more at home philosophically with Whitehead than with any of the other thinkers he discusses. I may well be mistaken about this as Geoghegan presents his own philosophical views only indirectly through his criticisms; but perhaps his friendliness toward Whitehead’s philosophical position combined with a rejection of his religious views merely documents one of Geoghegan’s

basic assumptions—viz., that philosophy and religion, while they overlap in the concerns, are so different in intent and method that one cannot be taken as a surrogate for the other.

Geoghegan's highly critical essay on Santayana's version of Platonism does justice to Santayana's seriousness of purpose, but holds that Santayana is "uncritical" in oversystematizing historic Platonism and in holding that the doctrine that Ideas are separate from phenomena is the essence of Platonism. (p. 146) Since this dualism of ideal essence and actuality is a central feature of Santayana's "naturalistic Platonism," the same dualism characterizes his religious view. But whereas Platonism holds that eternal form is accessible to sensitive and disciplined mind, Santayana cannot connect his analyses of the realm of essence to historical actuality except instrumentally. By making religion wholly autonomous he has made it impotent since it has no direct metaphysical reference; and since morality is inevitably concerned with the historical now, religion is irrelevant to ethics also. He has "turned Plato and Plotinus upside-down." (p. 162)

Viewed as an essay in critical exposition, Professor Geoghegan's survey has the virtues of tight organization, sharp focus on its problem, continual cross reference among and comparison of its six thinkers, and bold evaluation of their soundness and contemporary relevance. The results of this scholarly attack are two: 1) the astonishing range of perspectives available to a philosophical approach to Christianity bounded by the Platonic vision of existence and meaning; and 2) the importance of a metaphysical component in philosophical theology as a counterweight to empirical and fideistic approaches. Having paid his filial respects to his philosophical mentors, perhaps Professor Geoghegan can be induced to attempt his own (Existentialist? Neo-Protestant?) philosophical theology.

CHARLES F. SAWHILL VIRTUE

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Orono, Maine

THE AUTHORITY OF SCRIPTURE

By J. K. S. Reid. Harper, 1957. 286 pp. \$4.50.

This work by J. K. S. Reid, professor of theology at the University of Leeds, England,

is a valuable contribution to the continuing discussion of Biblical authority. In a series of incisive studies, the contemporary concern is put into proper perspective.

The introductory chapter deals with "The Modern Attitude to the Bible." The author feels that the chief factors which have given rise to perplexity over the place of the Bible are (1) higher criticism, which tends to produce a disunified Bible, and (2) evolutionism which has led the church to discard so-called "valueless" sections of the Old Testament and to stress the Gospels at the expense of the rest of the New Testament.

Reid finds an unmistakable ambiguity in the views of Calvin and Luther concerning the authority of the Scriptures. On the one hand it is possible on the basis of a number of carefully selected passages to infer that the Reformers held to verbal inerrancy. On the other hand, Calvin clearly holds that it is not words of Scripture which are inspired but the doctrine. And for Luther the "Scripture is the Word, but only witness to the Word, and it is from Him whom it conveys that it receives the authority it enjoys." (p. 72). The tendency of Protestant orthodoxy, Lutheran and Reformed, to imprison the Holy Spirit within the covers of the Bible marks a return to the kind of external and objective authority which the Reformers had rejected—a "paper pope."

Possibly the most helpful chapter of the book is the one on "The Roman View." Using the relevant encyclicals, the work of Karl Adam, and in particular the recent *Catholic Commentary on Holy Scripture*, Reid shows that (1) the Roman church still holds officially to Biblical inerrancy; (2) the church is only gradually accepting higher criticism; that Rome still regards religion as intellectual assent to dogma; and (4) that despite acceptance of Biblical criticism, the Bible cannot be permitted to disagree with the doctrine of the church.

The chapter on "The Theology of the Word" consists in a brief summary of the positions of Karl Barth and Emil Brunner on Biblical authority. As Reid sees it, Barth's major contribution is his insistence upon God's sovereignty over the Word, while Brunner's contribution lies in the idea of "personalism" or "encounter." The concluding chapter sets forth Reid's own views of the authority of the Bible with particular emphasis upon the use of the Old and New Testaments, promise and fulfillment, and the Exodus event-pattern.

This is a stimulating book. A basic question remains for further discussion, however. What is the precise nature of Biblical authority?

simply power which commands obedience suggested in chapter VIII? Or is there something unique in the New Testament understanding of *exousia* which has bearing on the problem?

ROBERT V. MOSS, JR.

President, Theological Seminary
Easter, Pennsylvania

GOD AND THE DAY'S WORK

Robert L. Calhoun. Association Press, 1957.
128 pp. \$.50.

God and the Day's Work by Robert L. Calhoun of Yale, an Association Press "Reflection Book," is an opulent little book, well worthy of wide use for private study and for discussion. "Christian Vocation in an Christian World," its subtitle, describes its type. Individual paragraphs could be enlarged into full-length sermons, single phrases are worth half an hour's meditation. Professor Calhoun wrote the original of this little book a year and more years ago. With more years of growth he has distilled a scholar's lore into a handbook for life.

There is no easy nonsense about honest labor, no sentimental canonizing of all exertion in the name of positive thinking. Rather life's complexity is reordered into a coherent vital challenge to labor with God's grace for His kingdom. The book merits Milton's description: "A good book is the precious life-blood of a master-spirit embalmed and treasured up for purpose to a life beyond life."

DAVID NELSON BEACH

First Congregational Church
New Haven, Connecticut

GROUP DYNAMICS IN EVANGELISM

By Paul M. Miller. Herald Press, 1958. 202 pp. \$.350.

In his introduction to this volume Gaines S. Robbins of Southern Baptist Theological Seminary reminds us that "this book marks a milestone in relating of psychology and sociology to the basic Christian enterprise—evangelism." The author is a member of the faculty at Goshen College Biblical Seminary. His competence in the field of social studies makes him aware that

his readers will need to understand not only evangelism, but also the nature of the social group through which the evangelistic enterprise is to be furthered. Generous footnotes and an extended bibliography, which concludes this volume, testify to the author's acquaintance with current social psychology.

A chapter on "group dynamics" opens the volume. The succeeding chapter relates the concept of group dynamics to the field of evangelism. The author writes out of his experience within the "fellowship of the radically committed sect-type church." Here the spirit of exclusiveness is an ever-present danger. His readers are reminded that groups "committed to total discipleship" cannot afford to blur out their radical break with a current culture that is much less than Christian. However, such a group needs always to realize "that it, too, is a fellowship of sinners." The author insists that such a group can maintain high standards and still win the outsider. He recognizes that fundamental in this process is the willingness of the members to admit freely their own need to grow. His sensitiveness to this problem is revealed in his own words: "Evangelism by redemptive friendship involves deliberately cultivating friendship with sinners." If sinners are "the unsaved" we are led to wonder about the author's use of the word "unsaved." It is only by implication that we find an answer which needs to go beyond the finding of social psychology. The author's intimate acquaintance with the Biblical doctrine of love furnishes an approach. Here the claims of Christian militancy and Christian humility reveal a tension which too often escapes those who find themselves outside of the ranks of the "radically committed." The concluding chapter deals with the preparation of a congregation for "Redemptive Friendship."

JACOB F. BALZER

First Congregational Church
Crete, Nebraska

THIS IS ISRAEL

By Theodore Huebener and Carl Hermann Voss. Philosophical Library, 1956. 166 pp. \$3.75.

There is always an element of the nostalgic and the subconscious in contemporary writing about the state of Israel, which at the same time is one of its arresting features. Even the non-religious is likely to come to such works

with his retina holding the blurred afterimage of countless Biblical memories which were stored up many years ago in a church or synagogue school.

This is Israel is an ambitious little book. The authors, Theodore Huebener and Carl Hermann Voss, have undertaken a Herculean task to incorporate in one hundred and sixty pages much of the history of the Jewish people; their relationship to the land of Israel; an historic sketch of the development of Zionism; the contention and conflicts that both divide and animate the country; a description of the achievements as well as the shortcomings of the new state; the Arab-Israeli deadlock as well as a dozen other problems with which Israel is seething. In this sense, the book is too ambitious. To write authoritatively of all of these aspects, one must be historian, statesman, economist and sociologist as well as a trained observer of the contemporary world scene.

The knowledgeable reader may find that much that is important has been omitted, and indeed much has, and yet the authors who are not Jewish have achieved their purpose, "to present a colorful but accurate picture of the emergence of Israel out of its Palestinian background."

On the people of Israel and the land of Israel there are books without number. The writer of these lines has read a goodly number of them. *This is Israel* is by far one of the best books. It is an accurate primer, colorful but not oversentimental, accurate but not bookish. *This is Israel* is written with much sympathy and understanding. For those whose interest has been excited, the authors have prepared a well-rounded reading list; especially recommended are the historic chapters dealing with the emergence of the God idea in Judaism and the chapters dealing with the rise of Christianity.

A. H. FREEDMAN

Beth Israel Congregation
Bangor, Maine

HANDBOOK OF CHURCH MANAGEMENT

By William H. Leach. Prentice-Hall, Inc.,
1958. 504 pp. \$6.00.

"It is quite a change from the early years in the life of Church Management when a

lecturer on parish administration was a curiosity," says Dr. Leach in the opening chapter of his latest book. This I know to be true, a generation ago, with the encouragement and help of Dr. Leach, I established and taught a course for ministers at The Chicago Theological Seminary on the business management of the church. The movement was generally opposed, and especially by ministers who needed it most. It attracted nationwide publicity both in the religious and secular press. In a syndicated editorial, the president of a great university wrote, "We are chaining divinity to a desk; we are asking prophets to serve as presidents of corporations."

But times have changed. Churches have indeed become great corporations, many of them employing expert help as ministers of business administration. Both pastors and laymen are asking, Where may we find help in the organization, promotion and administration of our complicated church programs?

To meet this need, Dr. Leach has written a book which might almost be called a "compendium of knowledge" relating to the work of the church. After thirty years as editor of *Church Management*, the writing of a score of books on various phases of church administration, and acting as counsellor to churches of all denominations across the nation, he has summed up his total experience in this 500 page book, covering 27 succulent chapter subjects with more than 500 separate index headings.

For church libraries this book is a masterpiece for constant reference. For ministers it furnishes the answers to multitudes of unsolved questions. For laymen who serve as officers of the church, it may determine easily the difference between failure and success. Consider the value of getting this encyclopedic guide to all phases of church administration at practically a penny a page.

Are you planning a new church? Reorganizing your program? Seeking additional members? Needing more money? Wanting better public relations? Looking for guidance ministerial ethics, or counseling? Trying to interest your young people? Considering an evangelistic campaign? Projecting a large service to your community? Dr. Leach's *Handbook of Church Management* will help you to solve your problems.

ROBERT CASHM

Former Moderator, General Council
Shreveport, Louisiana

FRONTIER BISHOP

Worth Marion Tippy. Abingdon, 1958. 207 pp. \$3.50.

The subtitle of this book gives the specific information, "The life and times of Robert Richford Roberts, 1778-1843." It is a story of the first married man to be admitted to the ministry and the sixth bishop of the Methodist Episcopal Church. Bishop Asbury died on the way to the 1816 General Conference in Baltimore, and after the funeral two bishops were elected, Robert Richford Roberts being the second of them.

When Robert was seven years old his father left his home in Maryland and went to the land on four hundred acres of land he had secured in the Ligonier Valley, fifty miles east of Pittsburgh. Here on the frontier Robert lived for the next eleven years, until he went with other young men to stake a claim in the Mango Valley, a hundred miles to the south. Here he built a cabin, cleared land and brought his bride. Here also he lived for as a bishop, building a larger cabin and a gristmill to serve the neighboring settlers. In 1819 he took his family to a new frontier in the southwest corner of Lawrence County, Indiana, where they arrived in November and found only the skeleton of a log cabin which he had built two years before—no windows, chimney, fireplace, or floor. He was a true frontiersman, enjoying the hardships of pioneering, and his wife, Elizabeth, was equally brave and resourceful.

Roberts' labors as a bishop were equally taxing and arduous. In twenty-three years he presided over six General Conferences and made the rounds of every annual conference at least once every four years—"He would journey from Maine to Florida . . . would follow the advance of the frontier beyond the Mississippi." During his last year he "travelled on horseback, in private carriages, in steamboats and stages, five thousand four hundred and eighty-four miles."

Roberts left no diary, and there is a scarcity of information about his life. The author has uncovered what information there is, and has woven it into an interesting book. He also uses the life of Roberts to throw light on the history of the Methodist Episcopal Church of his day, and to make personal evaluations of it. This is not a profound book, but easy to read and interesting. Typographical errors may be annoying to the exacting, but these will not disturb those who want to read a good story.

ELWIN L. WILSON

District Superintendent, Bangor Area
Bangor, Maine

LOVE, SKILL AND MYSTERY

By Theodor Bovet. Doubleday, 1958. 183 pp. \$3.50.

Every minister has two or three books which stand out in his year's reading. This work by a well-known Swiss doctor and marriage counselor is one of mine. Dr. Bovet writes with a wide breadth of thought, combining insights of medicine, psychology, philosophy, theology and a strong religious faith to present a wise and balanced understanding of the nature of the relationship between man and woman. The book runs to less than 200 pages but leaves no important aspect of the subject untreated. Especially good are the thought-challenging discussions of the role of sex, eros, and agape in marriage. One could quote phrase after phrase and paragraph upon paragraph to demonstrate the excellence of this book, but perhaps these words from David R. Mace in the Foreword (may I recommend his little work, *Whom God Hath Joined?*) say it best: "To me the supreme quality of Dr. Bovet's message is that he opens up for us, as very few writers can, what I have sometimes called 'the higher reaches' of the shared life which become possible to men and women in marriage, and that in doing so he exposes ruthlessly the false dichotomy of sex and love on the one hand and religious experience and aspiration on the other, which has so long cast a dark shadow upon our Western culture."

LAWRENCE F. SMALL

Paramus Congregational Church
Paramus, New Jersey

POINTING THE WAY

By Martin Buber. Harper, 1957. 239 pp. \$4.50.

This little book is a selection from the author's essays written over a period of forty-five years. The material is divided into three sections treating roughly problems of existence, of dialogue, and of community. In the foreword the author speaks of his own development from mysticism in which one tends to flee to a state elevated above life, to the recognition "that being true to the being in which and before which one is placed is the one thing that is needful."

In the essay on genuine dialogue and the possibility of peace he regrets the political trend in education and the methods of propa-

ganda used by states, and urges that type of education which rouses and trains inner motives and powers of men. He longs for communication between honest men on a personal level instead of the dealings of the diplomats who do not address one another but who speak for home consumption and for public opinion. His address "Hope for this Hour," concluding his visit to America in 1952, had been criticized for dealing with the issues of war and peace as abstract issues instead of concrete political problems. His reply is that he purposely

avoided politics in order to appeal to the concrete—"to the actual life of actual men who has become smeared over and crusted with a varnish of political fictitiousness." The essay as a whole breathe a spirit of sage wisdom; they are kindly, courageous and fairminded; friend and enemy, rising in many passages to sheer poetry.

HERBERT L. SEARL

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